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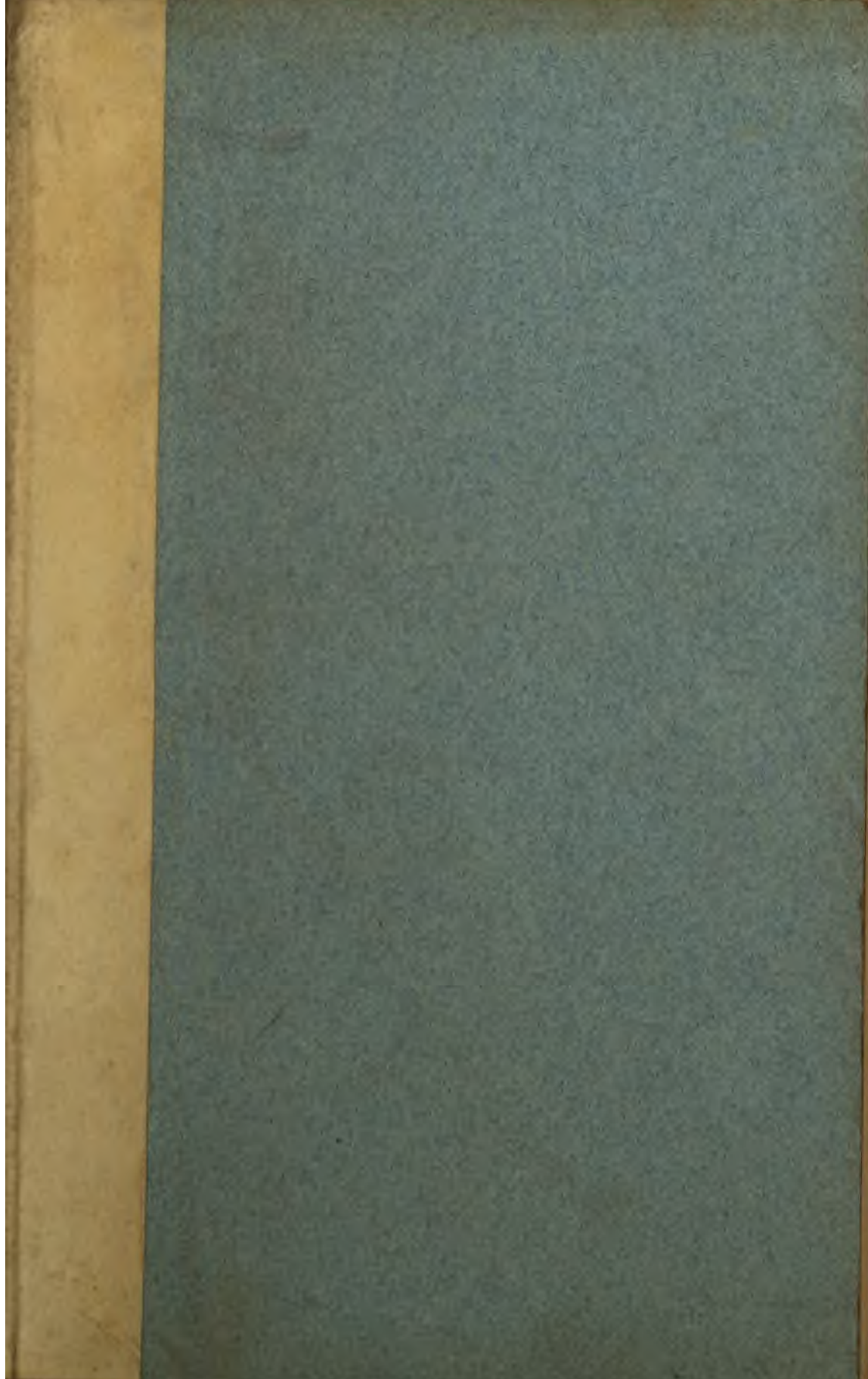
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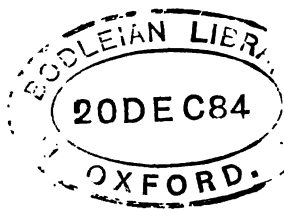
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PASSAGES FROM THE FIRST GOSPEL AND THE FIRST EPISTLE ILLUSTRATING CHRISTIAN LIFE.

Matthew.—Bring forth therefore fruit worthy of repentance. . . . He shall baptize you with the Holy Ghost and with fire: whose fan is in His hand, and He will thoroughly cleanse His threshing-floor; and He will gather His wheat into the garner, but the chaff He will burn up with unquenchable fire.

Blessed are the merciful: for they shall obtain mercy. . . . Ye are the salt of the earth. . . . Ye are the light of the world. A city set on a hill cannot be hid.

Give us this day our daily bread. . . . Lay up for yourselves treasures in heaven. . . . No man can serve two masters. . . . Ye cannot serve God and mammon.

When He saw the multitudes, he was moved with compassion for them, because they were distressed and scattered.

Freely ye received, freely give. . . . It is enough for the disciple that he be as his teacher, and the servant as his lord. . . . What I tell you in the darkness, speak ye in the light. . . . Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Come unto me all ye that labour and are heavy laden.

Every city or house divided against itself shall not stand. . . . Whosoever shall do the will of my Father which is in heaven, he is my brother.

The care of the world, and the deceitfulness of riches, choke the word. . . . Having found one pearl of great price, he went and sold all that he had, and bought it.

But in vain do they worship me, teaching as their doctrines the precepts of men.

Whosoever therefore shall humble himself as this little child, the same is the greater in the kingdom of heaven.

Every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life. But many shall be last that are first; and first that are last.

Whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister.

Be not ye called Rabbi: for one is your teacher, and all ye are brethren. . . . The weightier matters of the law, judgment, and mercy, and faith.

In those days which were before the flood

they were eating and drinking, marrying and giving in marriage.

They that were ready went in with him to the marriage feast. . . . Thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. . . . Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

Go tell my brethren. . . . Go ye therefore, and make disciples of [or be disciples for] all the nations, baptizing them into [or for] the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

Romans.—Called to be Jesus Christ's. . . . Called to be saints. . . . That I with you may be comforted in you, each of us by the other's faith.

Despise not the riches of His goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? . . . Of the heart, in the spirit, not in the letter.

We serve in newness of the spirit, and not in oldness of the letter.

If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified with Him.

A zeal for God, but not according to knowledge. . . . How shall they hear without a preacher? and how shall they preach, except they be sent?

Toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind. . . . As we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us. . . . He that giveth, let him do it with singleness; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honour preferring one another. . . .

Communicating to the necessities of the saints ; given to hospitality. . . . Rejoice with them that rejoice ; weep with them that weep. Be of the same mind one toward another. Set not your mind on high things, but condescend to things [or them] that are lowly. . . . If it be possible, as much as in you lieth, be at peace with all men.

Put ye on the Lord Jesus Christ, and make not provision for the flesh.

Him that is weak in faith, receive ye. . . . Who art thou that judgest the servant of another ? to his own lord he standeth or falleth. Yea, he shall be made to stand ; for the Lord hath power to make him stand. . . . Why dost thou judge thy brother ? or thou again, why dost thou set at nought thy brother ? . . . Each one of us shall give account of himself to God.

Let us not therefore judge one another any more : but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling. . . . Let us follow after things which make for peace, and things whereby we may edify one another.

We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbour for that which is good, unto edifying. For Christ also pleased not himself. . . . Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus : that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, even as Christ also received you, to the glory of God.

PASSAGES FROM THE ACTS AND OTHER EPISTLES ILLUSTRATING CHURCH RELATIONSHIP.

Acts.—There were added unto them in that day about three thousand souls. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. . . . Being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them. . . . The place was shaken wherein they were gathered together ; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and soul : and not one of them said that aught of the things which he possessed was his own ; but they had all things common. . . . Neither was there among them any that lacked. . . . When they were come, and had gathered the church together, they rehearsed all things that God had done with them.

Corinthians.—That ye all speak the same thing, and that there be no divisions among you ; but that ye be perfected together in the same mind and in the same judgment. . . . In the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. . . . That we, who are many, are one [loaf or] bread, one body. . . . When ye come together in the church, I hear that divisions exist among you ; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper. . . . In one spirit were we all baptized into one body. . . . There should be no schism in the body ;

but that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it ; or one member is honoured, all the members rejoice with it. . . . If therefore the whole church be assembled together. . . . If all prophesy, and there come in one unbelieving or unlearned, he is reproved by all. . . . Wherefore, my brethren, desire earnestly to prophesy. . . . Be not unequally yoked with unbelievers. . . . For we are a temple of the living God. . . . Your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want ; that there may be equality. . . . Salute one another with a holy kiss. All the saints salute you.

Galatians.—The right hands of fellowship. . . . As we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

Ephesians.—In whom each several building, fitly framed together, groweth into a holy temple in the Lord ; in whom ye also are builded together for a habitation of God in the Spirit. . . . Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling ; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. . . . Subjecting yourselves one to another in the fear of Christ. . . . Supplication for all the saints.

Philippians.—That ye be of the same mind, having the same love, being of one accord, of one mind ; doing nothing through faction or through vainglory, but in lowliness of mind

each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. . . . All the saints salute you.

Thessalonians.—The Lord make you to increase and abound in love one toward another, and toward all men. . . . Concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another; for indeed ye do it toward all the brethren which are in all Macedonia. But we exhort you, brethren, that ye abound more and more. . . . Brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. . . . Salute all the brethren with a holy kiss. . . . The love of each one of you all toward one another aboundeth.

Hebrews.—Not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another. . . . Becoming partakers with them that were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye yourselves have a better possession and an abiding one. . . . Let love of the brethren continue. Forget not to shew love unto strangers; for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; them that are evil entreated, as being yourselves also in the body. . . . Salute all them that have the rule over you, and all the saints.

James.—If there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; are ye not divided

in your own mind, and become judges with evil thoughts? . . . Be not many teachers, my brethren.

Peter.—Unto unfeigned love of the brethren. . . . Love the brotherhood. . . . Be ye all like-minded, compassionate, loving as brethren, tenderhearted, humble-minded. . . . Above all things being fervent in your love among yourselves; for love covereth a multitude of sins: using hospitality one to another without murmuring: according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth. . . . All of you gird yourselves with humility, to serve one another.

John.—We know that we have passed out of death into life, because we love the brethren. . . . This is His commandment, that we should believe in the name of His Son Jesus Christ, and love one another, even as He gave us commandment. . . . Beloved, let us love one another. . . . He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from Him, that he who loveth God love his brother also. . . . Beloved, thou dost a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God: because that for the sake of the Name they went forth, taking nothing of the Gentiles. We therefore ought to welcome such, that we may be fellow-workers with the truth.

Jude.—They who are hidden rocks in your love-feasts when they feast with you.

A PRELIMINARY APPEAL IN BEHALF OF OUR COUNTRYMEN IN INDIA.

I.

INDIA ! great Eden which to British sway
Has been entrusted, that a brighter day
May dawn, upon thy teeming multitude
Now warmly as our fellow-subjects viewed,

True sons of England on thy plains desire
A quickening baptism of celestial fire,
Amid thy heathen by consistent walk
To honour Christ, in taste, and traits, and talk.

Deep the responsibility that lies
On each sojourner, whom the wistful eyes
Of Ind's inquirers diligently scan
For *mode* and model of a perfect man.

May the good Spirit largely there be-
stowed
Hearten all Britons on the heavenward road,
So that with staff of holy life they may,
Themselves progressive, point the Living
Way.¹

Between the races be this dearer bond,—
Community of aspirations fond,
The brotherhood in blood which maketh
nigh,²
Co-heirship with the Lord of earth and
sky,³
And the one kingdom of our God on high.

II.

At lonely posts from ord'nances debarred,
Oft is the case of Anglo-Indians hard :
They quit home's haven in the glow of youth,
And hale environment of gospel truth,
For burning skies and stormy Eastern seas ;
Where moral cyclones, e'en some passion
breeze,

May soon the slender coracle o'erwhelm :
More strength how needed, and a powerful
helm !

Ashore are jungles, pestilential air
From reeking swamps, fell mouths, and blind-
ing glare.

Safe only whom within the happy lines
Of fellowship with hearts, a church combines,
In cities. Ah ! imperilled thousands dwell,
Where is unheard the welcome worship-bell :
These be their brothers in the British isles
Thus counsel,—“ Disregard profane men's
smiles,

And meet, though few—all births—on each
Lord's day,

Greet one another, read and praise and pray.
On some near congregation's list enrolled,
Enjoy you may some comforts of the fold.”
The pastor's staff is oft the hearers' crutch,
Which wanting, move they not helped over-
much !

The Mission converts, similarly placed,
Within these conclaves happily embraced,
Through faith would both contribute and
derive

A glow that proves the temple small “alive.”⁴

For Scripture warrant far we need not seek,
Since Paul pronounces, “ Neither Jew nor
Greek ; ”⁵

“ Ye in Christ Jesus are, though many,
one,”⁶

A family attached, in God's dear Son,
Hence indivisible,—for, bear in mind,
“ Is Christ divided ? ” “ ye are wholly
joined,”—

Words which, with concert, concourse must
imply

Tangible, practical, what meets the eye.
Airy relation which we but conceive
Is not a web the Lord would have us weave,—
Weak as the spider's, it no more gives heat,—
As cold, but not as comely as a winding-
sheet.

Oft saints, I fear, scarce one another know
More than do neighbours in a London row.
“ Divide and conquer ”—enemies, to wit ;
His own troops no true general likes split :
Are “ sons of light ” as wide-awake and wise ?
In desolation isolation dies.

Juxtaposition, cordial and planned,
Nerves the battalion under one command ;
Bearing commingled substances that form
Propulsive compound, strongest fort they
storm ;

From a small chamber the concentrate force
Speeds the keen missile on its destined course :
So combination and diffusive heat
Join power and purpose when the faithful
meet.

¹ Heb. x. 20.

² Eph. xi. 13.

³ Rom. viii. 17.

⁴ 2 Cor. vi. 16.

⁵ Rom. x. 12.

⁶ Gal. iii. 28.

⁷ 1 Cor. i. 10, 13.

QUERIES IN CHURCH

ON

Fellowship and Co-operation.

It is hoped that the following versicles may, notwithstanding their homely and prosaic character, be acceptable as vehicles to convey a septuagenarian's impressions on a subject of transcendent importance. Ruggedness and discontinuity will probably be borne with if the stanzas are regarded as a succession, without much order, of *stepping-stones*, intended only to be useful and to be suitable for plain people, and the hardy who may venture to try them.

"Let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another; and so much the MORE, as ye see the day drawing nigh."

"Let love of the brethren continue."

"To do good and communicate forget not; for with such sacrifices God is well pleased."

*What feelings do you entertain, and what acknowledgments do you make, in church, as to Fellowship?*¹

Unto the name of Christ our Lord
We are assembled here,
Bound closely by a threefold cord,
And mutually dear.
Long Church-affection has been cold,
Our expectation dull;
Tinsel we often pass for gold,
And weed for flower we cull.
Dishonour so is done His name,
By whom we're writ in heaven;
Yet now through Him, who bore the shame,
We pray to be forgiven.
For more than pardon we beseech,—
For guidance and control,
A practice scriptural to reach
In weanedness of soul.

What are your purpose and position?

Because we're in, not of, the World,
On earth's keen battle-ground,
Beside the flag of Truth unfurled,
A loyal troop, we're found.
Temptations, danger, sense of need,
Draw to the Throne of Grace,
And to the Saints' Assembly lead,
This quiet meeting-place.

¹ The italics, or *questions*, that are interposed, bear such a general relation to the text as specific page-headings, or indications of new paragraphs, might have had.

What is your confidence?

Our spirit-pulse may weakly beat,
Our eye be waxing dim:
But GOD who will revive we meet
"Beneath the Cherubim."

A mercy-seat, unveiled, is here,
Whereto we, sick, repair,
T' inhale a healing atmosphere,
The heavenly vital air.

What of your relations and condition?

Divinely breathed, cohesive love
One Spirit here imparts!
This power magnetic from above
In union binds our hearts.

Thus, brother! we're not isolate,
To wend our way alone,—
Nor offspring driven from the gate,
Because too vile to own.

Our filth and rags and penury
Engage a Father's eye:
When destitution is our plea,
He hears His children cry.

For sins, which in us we perceive,
And at His feet confess,
Meekened and penitent, we grieve,—
These, in His strength, repress.

*Do you draw illustrative lessons from Nature
and common life?*

To living water in this pool
We empty vessels bring :
Angelic joy to fill them full
And hear who bear them sing !

How many unseen trickling rills
In a Bethesda rise,
All, by the clouds that wrap the hills,
Benursed from bounteous skies !

Varied the flowers a garden yields,
Diversified its fruit ;
Varied the sowing of the fields
For grain and blade and root.

By crop-rotations, and supply
Of fertilisers due,
With soil's and market wants in eye,
Do farming gains accrue.

Nature abhors monotonies
Throughout her wide domain ;
The stars, the hills, the beasts, the trees,
Stiff stereotype disdain.

Years, seasons, hours, in her vast realm
Denote régime of change,
Whose ceasing would the globe o'erwhelm,
The universe derange.

Earth, as by breath of Nature's mouth,
Is from each "airt" caressed :
All winds are good ; though warm the
south,
We'd grieve to lose the west.

'Tis her inexorable law
In the organic sphere
From all sides nourishment to draw ;—
The fresh succeeds the sere.

By chemical affinity
Atoms akin combine ;
And colours of the prism agree
In one pure light to shine.

Scarcely throughout creation's whole
Can singleness be found ;
Objects the most unique and sole
Are certainly compound.

*You are not in favour of one-man
edificatory ministrations?*

For honest work men diverse means
Judiciously conjoin,—
In navigation, magazines,
Farm, factory, and mine.

In Parliament and Cabinet,
Committees, companies,
'Tis many voices judgment whet,
Each speaking what he sees.

*Any passing didactic observations on
Parliamentary procedure?*

The House of Commons I adduce
(Nay, brother, do not stare,—
I know—and this be my excuse—
Some very good things there).

In truth, a called and chosen few,
They meet, deliberate,
And earnestly hard work they do,
For weal of a large State.

In concert with the Power supreme,
Whom heartily they serve,
This kingdom's whole affairs they deem
Deserving voice and verve.

Discordant though some voice may be,
One body they remain ;
And by respectful courtesy
Mutual esteem retain.

For earth the Church is Parliament,—
While God's embattled host,—
Honoured "to spend and to be spent,"¹
For th' commonwealth of lost.

For the committees' counterpart,
Our congregations stand,—
The arteries of a central heart,
Joint-cords with many a strand.

Allege we not—how vain regrets !
A Christian Parliament
In all things an example sets—
No knee to Baal bent.

*What confirmation draw you from the
Synagogue?*

Service in synagogue, 'tis writ,
Was not to priests confined ;
Incomers, free to join in it,
Were asked if so inclined.

A usage universal there,
Compunctionless, we slight :
Though Christ's compliance witness bare
The precedent was right.

Likeness of synagogue extends
To service and not aims :
A Church has far more active ends,—
A wider range of claims.

¹ 2 Cor. xii. 15.

Her sons are soldiers of a King
Who rules a world-wide state :
To kingdom's work they ardour bring ;
They co-deliberate.

*What from the Church of Israel and the
work of the Holy Spirit ?*

The Jewish nation's analogue
Is churches correlate ;
That of the Jewish synagogue
A place to congregate.

The Israelitish Church was one
With Israelitish state ;
By rulers, prophets, priests, were done
Acts of the twofold plait.

"Not of the world My kingdom's root ;"¹
A kingdom none the less,
With intertwined (the work to suit)
Functions and offices.

No reins controlling it men dare
Commit to earthly hands :
The SPIRIT leaders He'd prepare
Inclines yet not commands.

'Tis inwrought unity of heart,
Identity of aim,
Concerted action will impart,
That needs no league to frame.

"The measure of Christ's gift"² extends
To agencies of man
Whose area broad now comprehends
The globe within its span.

What from other notices in the Gospels ?

Though John cried in the wilderness,
His voice was not unheard ;
He chose that common, equal place,
Whence none could be debarred.

Gladly received the common folk³
Bright words of glowing ore
Which the most golden-mouthed One spoke
On mountain and lake-shore !

There did our LORD His gospel preach
To a mixed multitude ;
And more than once, with pains, to each
He gave their bodies food.

*What, in passing, as to simplicity in this
latter respect, and in general ?*

Simple the fare, the measure large ;
One only bore the charge
(If any, for He left a cost
"Hereof be nothing lost").⁴

The Sister spry, who many things
For Him would bring or do,
Learned needful, with the King of Kings,
But one thing is, or few.¹

Simplicity of every sort :
Such is the Christian rôle,
And fitly does the taste comport
With purity of soul.

Yet may we memory regale
On Cana's marriage feast ;
Where wine supplies, when seen to fail,
Were tenderly increased.

And more ; He who as food supplied
Plain bread and fish alone,
Consummate favour to the Bride
In Covenant-cup has shown.²

*Tell what you think of fashionable adornments
and recreations.*

By finery and costliness,
By luxury and show,
Meet intercourse is growing less
Between the high and low.

A question presses in our day—
May Christians compete
In aims, expenses, and display
Of old not reckoned meet ?

Though right to cultivate and store
With literature the mind,
In some fields worldlings can read more—
Must leave the saint behind.

Not in amusements all, and sport,
Dare you with them relax ;
Warned of the snares in pleasure's court,
And Satan's veiled attacks.

"To be alone it is not good ;"³
Society man wants ;
Yet some who charm must be eschewed,
And certain cheerful haunts.

The standard of the world is wrong :
"A. has a fine estate,
B. shines in repartee and song,
C. hob-nobs with the great !

"They're gentlemen ; act *comme il faut* ;
Not blamed for gross *faux pas* ;
Are quite the sort dames choose to know ;
They talk and bring *éclat*."

¹ John xviii. 36.

² Eph. iv. 7.

³ Mark xii. 37.

⁴ John vi. 12.

¹ Luke x. 41. See *Revised Version*.

² 1 Cor. xi. 25.

³ Gen. ii. 18.

Whom ye will side with, this day choose,¹—
 Man's world of deadly thorns,
 Or God's own Church, which Heaven
 bedews
 And Spirit-fruit adorns.²

*You remember the light that Scripture throws
 on Christian Meetings and Methods?*

I dare not in my verse assume
 The saints would miss their "meet;"
 As well the rose without perfume,—
 A navy, yet no fleet.

The writer to the Hebrews bade
*Our synagogues attend:*³
 To these it was Paul greetings paid,
 And letters loved to send.

The practical appeals wherewith
 He plied each Church addressed,
 Show that he knew their inward pith,—
 They strong meat could digest.

He nothing knew of candlestick,
 Garb, music, coloured pane;
 Nor doats on buds of rhetoric,
 Or bald numeric gain.

Not he a martinet who viewed
 A march-past in due form,
 But a bold general who stood
 Before the fort he'll storm,—

And reckoned on the King's support,
 And on battalions' aid
 Which with the spirit of the Court
 For battle are arrayed.

Not only in battalions each
 Should unity prevail;
 Through the whole army let it reach
 Who would that fort assail.

(Now let us, brother, lift the clew
 We for a moment left,
 And through the forest rough pursue
 The track before us cleft.)

What on Christian company and influence?

Since solace and companionship
 Should in the Church be sought,
 Use amiably your hand and lip,
 Nor draw the hawser taut.

Age! strive to never be morose;
 Nor self-assertive, Youth!
 All members! be ye not, in clothes,
 Or ways, or voice, uncouth.

¹ Josh. xxiv. 15.

² Gal. v. 22.

³ Heb. x. 25.

Men of refinement and good taste
 Will somewhat have to bear,
 Till rudeness shall, if not effaced,
 Acquire their gentle air.

Of elevating intercourse,
 Considerate and kind,
 Of guiding light and motive force,
 In CHRIST the pattern find.

The choice of intimate and friend
 Lies in no narrow range;
 Since aid all congregations lend,
 No brother should be strange.

'Tis not opinion (breeding strife)—
 By which we recognise
 Professors worthy, but good life
 Though in a motley guise.

*Tell something from the New Testament about
 Love to Christ and Christians.*

Men of our age may fairly ask,
 What tests and texts *they* heed
 Whose fanners fettle the fell task
 Of winnowing GOD'S seed.

"Love one another,"¹ saith the King:
 The service like, of course:
 Ah! more—to thine embraces bring
 Each soldier of the force.

Love in ascendant, how and what,
 She who care's tribute paid,
 And she at JESUS' feet who sat,
 Conjoint, exhibited.²

John the affectionate, combine
 With longing, labouring Paul,
 Add fervid Peter, to be trine,
 Yet is there told not all.

That Paul threw o'er all hearts a spell
 Was felt on that sea-shore,
 Where crowds, in bitter tears, heard tell
 They'd see his face no more.³

Plainly a human element,
 Genial and sanctified,
Acts show i' th' early church was blent,
 And should be now supplied.

(Yes, the Salvation Army shows
 New methods suit the crowd,
 Just as old pasture, choked with moss,
 Improves by being ploughed.

¹ John xv. 12.

² Luke x. 41.

³ Acts xx. 38.

A model though we dare not make
Of doings of that sect,
Yet lessons may all Churches take
From them with good effect.

The old Society of Friends
And "Plymouth Brethren" new—
With what force their example lends—
Much as we counsel do.)

Pray continue as to beneficence.

As flowers whose hue, and form, and scent
Arrest the passer-by,
Lives beautiful and excellent
Much more than please the eye.

The nimble needle Dorcas plied
In a retired sphere,
Brought holy sisters to her side,
Whom acts of love made dear.¹

"To give's more blest than to receive;"²
This no vain paradox:
Better than fields where seed we heave
Those lade with harvest shocks.

Imparting freely is divine:
Who give are like the sun;
He images the Great Benign,
The moon thee, favoured one!

Harmoniously earth's satellite,
Without reserve, bestows
Her golden dower in silver bright,
To cheer the night's repose.

On earth, His table served and graced,
God yields a daily feast,
To charm the creatures' every taste,
And gladden man and beast.

Men, who in babyhood receive
Nor thank the bounteous breast,
Mature, receiving still, relieve
The hungry and distressed:

And hungerers after righteousness,
Distressed with load of sin,
They soothe by comforts and caress,
With joy to Christ's akin.

So the blest ties of heaven arise
From sympathy sincere;
With tint and odour of the skies
They bloom as native here.

¹ Acts ix. 39.

² Acts xx. 35.

What application make you of these truths?

Sith charitable deeds become
The living stones' cement,
Cease what the workers would benumb,
Or cause 't th' house a rent!

The harm is worse than negative
That loveless brethren do;
The power centrifugal they give
Disparts the chosen crew.

Few may be sent to foreign lands
To there encounter scorn;
All held where duty most demands,
The gospel can adorn.

As radii centreward incline—
As like to like draw near—
Approaching meekly the divine,
Divisions disappear.

At home and in the market-place,
Upright, benign, serene,
Antipodes of bad and base;
In such the LORD is seen.

Hence, if a Church her neighbours would
Ingather and unite,
She should be gracious and endued
With sweetness, warmth, and light.

Did not the face of Moses glow
By interview sublime?
So beam the saints who, meek and low,
Faith's mount of vision climb.

(Observe the twofold sense of "grace,"
And note how well agree
In meaning, "love" and "loveliness,"
And "charm" with "charity.")

Church-membership that will upbuild,
Enlarge, compact, and bind,
Should with the SPIRIT's love be filled,
And have the SAVIOUR'S mind.

This Owner¹ high you recognise,
And wish or burn to please;
Who trusts you with His rich supplies,
His name, and time, and keys.

Pray refer to Scripture.

"To brother-love we needn't allude,
Which you from God inspire,
Who do love *all* the brotherhood
In Macedon *entire*."²

¹ 1 Cor. vi. 20.

² 1 Thess. iv. 9.

Those thus addressed were same time told
 In love "abound yet more ;"
 Let us, then, usages too cold
 Amend, while we deplore.

"Quench not the Spirit," these are told,
 "Nor prophesyings slight ;"
 Which seems to mean, let none withhold,
 Nor shut the eye to, light.

Under the bushel men don't hide
 Their lamp, avers the Lord :¹
 Spiritual treasure is supplied
 To circulate, not hoard.

Who, void of prejudice, peruse
 Paul's letters, will allow
 Church-order different he views
 From that prevailing now.

I need no magnifying lens
 To help your vision here ;
 But, if you seek *more* evidence,
 These passages are clear :—

"The men in every place to pray,"
 Wrote Paul, "is my desire ;"
 Though "women not to teach—who may
 Keep silence—I require."²

"The Spirit is made manifest
 For profit," as the end ;³
 "To each," for welfare of the rest,
 Endowments He would lend.

Pneuma—the name that Scriptures give
 The indwelling Paraclete,—⁴
 Implies a *flow*, whereby we live,
 Of air, and light, and heat.

Of course there will be awkwardness
 In working the machine ;
 But O ! how much e'en now there is
 And has for ages been.

In such a case, the good and bad
 Men in the balance try ;
 With Scripture precedent when had,
 In doubt, we should comply.

*What about the Agapæ, or so-called Love-
 Feasts ?*

"The loves :"⁵ how beautiful a name !
 "Communion,"—wealth of good !
 The "*Eucharist*," our joy's acclaim
 For Eden here renewed !

¹ Mat. v. 16, etc.

² 1 Tim. ii. 8.

³ 1 Cor. xii. 7.

⁴ John xvi. 16 ; or comforter or strengthener.

⁵ The translation of the word *Agapæ* (which seems to mean influential objective goodness, and to be akin to *agathos*, good).

"*Consortium fidelium*,"—
 When love is waxing cool,
 This old phrase let all hymn or hum
 Till made a golden rule.

God's poor ones and His well-to-do
 Could join at *Agapæ*,
 In manner which, at home, to few
 It could convenient be.

"Love-feasts"¹ is a misnomer, which
 Implies the feeding there
 Bodies, on dietary rich,
 Not souls on psychic fare.

"Eat" and "eat with":—this homely word,
 In a Concordance viewed,
 Hints little blame would be incurred
 Were this "rite" non-tabooed.

Ceasing of *Agapæ*, I wéen,
 Holds, to their loss, aloof
 Those who, one texture, should be seen
 Entwined as warp and woof.

What as to the Eucharist ?

Would there still nestled in that meal,
 Which mingled small and great,
 "Communion" whereby we, as seal,
 All co-participate !

Symbols of our yet present Head,
 And His rich open store,
 Vouchsafes He in the broken Bread
 And Wine He wills we pour.

Not limiting, "Drink hereof *all*,"²
 The blest Redeemer says :
 "We may *all* prophesy," wrote Paul ;³
 And surely all will praise.

You have some remark to make about Praise ?

I mention the domain of song
 With diffidence, because
 It threatens to be stalked ere long
 By hunters for applause.

The music we engage for "praise,"
 Advertised to attract,
 Is led by some who on week-days
 In gayest places "act."

¹ Jude 12. "Feasts of charity" in the Authorised Version is a misleading translation.

² Matt. xxvi. 27. Addressed to the Apostles primarily.

³ 1 Cor. xiv. 31.

Their execution superfine,
 Quells many a pious voice
 Which tuneful votaries of the Nine
 Pronounce unwelcome noise.

These the *artistes*, as well as those
 Who hire the stall or seat,
 Desire no voice should interpose
 To mar a vocal treat.

Will churches step by step become
 Concert and lecture halls,
 Where audiences select are dumb,
 Admiring garnished walls?

Try we to charm the ear and eye
 Of connoisseurs of taste;
 Or vanity to gratify
 By flaunting pearls of paste?

Ah! tendencies are manifold,
 To gag, and starch, and paint;
 To cast in an æsthetic mould,
 And tone with fleshly taint.

Lethargic elegant routine,
 Artistic style and form,
 In our day proudly intervene
 And mar the primal norm.

How is Brother-Love¹ illustrated by family life?

(As a detachment who, alert,
 From outposts have been brought,
 Nearing headquarters we revert
 To previous trains of thought.)

Well by the Family is shown
 Churchly relationship,
 Where love and liberty are known
 In life and look and lip.

Brothers and sisters born of men,
 Ye who apart now dwell!
 Intuitively fond, you can
 Nature's attachment tell.

'Tis not a graceful garment, worn,—
 Not law, with unfelt chains:
 But impulse, gentle, warm, inborn,
 Exciting heart and veins.

Nursery prattle, infants' truth,
 Augment the inward force;
 Sweet home-companionship in youth
 Speeds its enlivening course.

¹ The exact equivalent of the Greek noun.

Affairs bid some in after years
 To distant countries roam;
 Still, while asunder, dropping tears,
 Men's hearts revert to home.

Go on, if you please?

Why pile up bulky evidence
 Of facts beyond dispute?
 Lest innovation give offence,
 Must all but one be mute?

Who can our argument confute?
 Dare any try to show
 The Church should seek no substitute
 For stilly *status quo*?

GOD'S SPIRIT human means, we know,
 And agency employs;
 May saints the work HE prompts forego,
 To *play* with tools or toys?

Each congregation *inter se*
 On this sure knowledge acts;
 Parochial machinery
 Implies it,—so do tracts.

"The Churches' messengers" were *sent*;
 If sent, by whom, and why?
 Churches concerted, ere these went:
 We pause for a reply.

How would you address the Church on this subject?

Thou, Church! be like a comely bay,
 A thriving evergreen;
 Soon by celestial nurture may
 Thy growth all round be seen!

Why dost thou here, in contrast rude
 To Nature and to man,
 Responsibilities elude
 And adaptations ban?

'Tis Rome's to ban; but thine to bless
 The energies that stem
 "Non Possumus" (a dry dismiss),
 Her "*semper eadem*."

What of the Presbyterian régime in connection with all you say?

Though Presbyterians regard
 Their system popular,
 From business management debarred
 Most of the people are.

That business (in a real sense)—
 In work, live interest,—
 Is, more than giving pounds and pence,
 Their call;—is this impressed?

Pastor and elders we elect,
Or vote a school to build ;
But leave by action indirect
All else to be fulfilled.

Good individuals we know
In energy well vie ;
But does not such an overflow
Keep the main channel dry ?

"Rotationing" mere *chairman* powers
In Moderator's seat,
Of *watchmen* strips our look-out towers,—
Dis-admirals the fleet.

Would P and O appoint A.B.'s
By turn to captain's post,
Letting the lave do what they please
But never leave the coast ?

The rôle of Captain, there afloat,
Over the stalwart crew,
To hear their views and take their vote,
Not asking how they do.

*Have you anything to say about the communi-
cation of Missionary Intelligence ?*

Turn sidelong to a kindred thought :
'Tis now habitual
To tell what missionaries have wrought
Outside of the church-wall.

Intelligence we're left to read
At home in monthly books,
As if cold type may supersede
Enkindled voice and looks.

Thus let we the aggressive Press,
Impers'nal, intervene
To substitute for free address
An oracle machine.

About Salutations ?

Yon outside we disparage not,
For there the little bands,
"Skailed" from the more convenient spot,
Like brethren can shake hands.

The special greetings which conclude
Inspired Epistles show
Paul thought the saints not only should,
But did, each other know.

The Sunday-school—outside!—applaud—
Its freedom, warmth, and zeal ;
For there the ice of form has thawed,
The classes lively feel.

You regard a radical reform as desirable ?

(We from the loop-line now return
To main-line of the case ;
Trusting you, brother, will not spurn
The metred commonplace.)

Worship, the highest—not sole—end
Of gathering here, requires
That, congregate, we wisely blend
Emotion's spreading fires.

Preaching the gospel don't conceive
Our meetings' *raison d'être* ;
Would they who ere they come believe
That view homologate ?

'Tis plainly wisdom to review
The principle and mode
On which the Master's work we do,
And e'en His rule o' th' road.

A difficulty straight occurs,
Who 'll organise and lead ?
Them all the more that don the spurs
We 'll wish, in hope, God-speed.

*About so-called Laymen¹ taking part in the
service of congregations ?*

Leaders of prayer and of discourse
In the church-camp are few ;
Oft themes to pray on or enforce
They miss, or even eschew.

"*Ecclesia*,"² inspiration's word,
Profane use teaches, may
Convince that who to speak feel spurred
Should have (well-ordered) say.

No aged minister would deem
Himself has nought to learn ;
Yet steersmen young oft block the stream
And keep good ships astern.

Church usages are made to fit :
The minister is "found"
A box where only one can sit,
No room for "helps"³ around.

If he, "ordained" to preach, be ill,
Some stranger for the day
Is brought the vacancy to fill,
Orate, and drive away.

Fancy for "orders," I conceive,
Gave this tradition strength,
And monologues, to which we cleave,
Exceeding laic length.

¹ This word has no warrant from the New Testa-
ment.

² Acts x. 32, 39.

³ 1 Cor. xii. 28.

*What further encouragement and help can
you point to ?*

The Book of Common Prayer is read
In meetings on the sea,
By captains, who may call in aid,—
Therefore by laity.

The Scotch Church, moved by wider views,
A four-weeks' course has penned
For knots of colonists to use,
With no church to attend.¹

A good Society at home,²
With worthy impulse try
That Britons, who to India roam,
Should know of that supply.

From churches far, yet on their rolls,
It hopes they will agree
To meet for stirring of their souls,
Though only two or three,—

By means of pious hymn and psalm
Will one another cheer,
And mid the lull of Lord's-day calm
Be nourished in God-fear.

Not as a duty or a task
To the one spot they tend ;
'Tis their delight to jointly ask,
And commune friend with friend.

Warmth of affection then is felt,
And drawing near is joy ;
No ice of pews remains to melt,
No distances deploy.

(Bye-pleas and proofs, so multiplied
On all parts of our case,
Lead us continually aside,
Our steps we'll now retrace.)

You fear exclusiveness and restraint ?

Exclusive privileges, now
In Commerce out of date—
Of Roman origin, I trow,—
Should we perpetuate ?

Of all monopolies on earth,
All errors that delude,
Worst they that breed dislike or dearth
Of spiritual food !

¹ The Church of Scotland's Prayers for Colonists, etc., published by William Blackwood & Sons.

² The Anglo-Indian Evangelisation Society. Secretary, Rev. P. Bannatyne, Edinburgh.

Forget we not that "many men
As many minds" imply,—
Attainments, tastes, degrees of ken,
Low, average, and high ?

Illustrate from ordinary life.

All implements are not alike,
For various uses made ;
With one we sift, another strike ;
We reap, or plant, or spade.

Sith relaxation we admit,
(Not levity approve)—
Take illustrations, not unfit,
Now from another groove.

Musicians orchestral are seen
With instruments to suit,—
Piano, organ, violin,
And harp, and drum, and flute.

In a song concert several "throats,"
Successive, do their best :
Plaudits¹ of listeners to the notes
Pleasure and thanks attest.

From the usages of the Primitive Churches.

Diversity² of gifts and taste,
Experience and age,
We read, i' th' early Church were placed,
All talents to engage.

This too is plain as A B C,
And yet we learn it late,—
The more of uniformity,
We more disintegrate.

*Give some reasons why apprehensions should
be dismissed.*

Variety gives cheerfulness
And lively, healthy tone :
Should favoured ones be spiritless
Around a favouring throne ?

Elect seed-royal here to meet,
We suitably are dressed,
To mark that with esteem we greet
A heavenly kingdom's best.

Fear no upturning to estrange,
No wrench to cause a rent :—
Only within the lines we'd change
Of the New Testament.

No deviation from its line :
We merely say, "Revert
To thy original design !
Be what of old thou wert !"

¹ Applause was not unknown after addresses in the early Church.

² 1 Cor. xii. 4.

We aim at a Permissive Bill,
And tentative essay,
Such as may bring Procedure still
Nearer (see *Acts*) "the Way."¹

The Christian wife, who wills to learn,²
Will ask at home her spouse;
To Præses, gifted to discern,
The novice, silent, bows.

The spirits of the prophets are³
Under the seers' control:
Has man the right to scare or scar
Lips touched with altar-coal?⁴

*What of the Church as an accredited active
and aggressive divine agency?*

Dogmas elaborate confound
In realm of pious thought;
Forms of Church order, too, abound:
There to a stand were brought,

(As if an axiom underlies,
That 'tis the Lord's design
Himself the troops to mobilise,
Not man their posts assign.)

Strong in these theories, a host
On the polemic field,
With Ethics for reserve, we boast
Well-whetted swords we wield.

Safeguards against fell strife within,
More oft its very cause,
These doctrines teach not how to win
The world for love and laws.

Ways primitive few emulate:
E'en *Fratrum Unitas*
Regard we not as out of date,
Unsuited for our class?

Ah! surely should the Brotherhood
In noiseless deeds appear,
For wholesome change a power for good,
The leaven of man's sphere.

The "Evangelical Allies,"
Entitled to respect,
To the occasion fail to rise;
And so does every sect.

The Congregationalists embraced
A logicless extreme;
Who meetings small, not interlaced,
Quite independent deem.

¹ Acts xix. 9, 23.

² 1 Cor. xiv. 32.

³ 1 Cor. xiv. 35.

⁴ Isa. vi. 6.

No army in a great campaign
Could concert disregard,
Else would the sovereign arraign
For plans of action marred.

Anglican bishops, little more,
Peer o'er the wall and scan
How sister churches sink or soar:
Are they concerned for man?

While prelates narrowness enforce
On even the ordained,
The "lay" direct not, nor discourse,
But muzzled are and reined.

A word now as to the Vatican.

The Papal hierarchy best
As duty apprehends
The whole Church should, as Christ's behest,
Co-work for wide joint ends.

O that the Romanists would probe
Their Head's audacious claim
To be Christ's viceroy on this globe,
And use His holy name!

Obiter dictum: Rome's a State
Civil and spiritual,
And is not likely to abate
Her aim and method dual.

These functions mutually respond
As a reversing cloak,
With this or that side outward donned
For practised master-stroke.

*What as to names usually applied to
Preachers?*

Ecclesiastic names unfit—
"Deacon," or "minister"¹
(Because the adjunct they omit,
Of *whom*?)—make people err.

So "pastor" to one's mind implies
A *fold*, beyond whose sphere
The shepherd merely casts his eyes
To see if wolves be near.

This title "shepherd," born of heaven,
Which the Redeemer took,
Is to His servants only given
Once in the sacred book.²

¹ These represent the same Greek word, one thrice introduced thus, "ministers of Christ;" twice "of God;" thrice in connection with God's gifts and grace; once "of a new covenant;" once "of righteousness;" once "of the gospel" (or "of Christ"); twice "in the Lord;" and four times without the definite article, in one of which Phœbe is so called.

² Eph. iv. 11.

"Episcopos," a general word
For each who "sup'rintends,"
Shows that all "elders" should be stirred
To watch o'er all Church ends.

Let me have your practical application.

Apostles—"ministers" were they,¹
Who knew their field, I trow;
They circuits made, went far away,
To nestle sought not how.

By no means wish we to bring low
What estimates folk make
Of toil incumbents undergo
For congregations' sake.

If pious "laymen" of ripe age
Were asked to share such "cure,"
Waste energies 'twould well engage,
Fresh sympathies ensure.

"Blest is the bondsman whom his lord,
When come, finds doing so;"²
Like bliss to you the King accord,
Whose mercies overflow!

The Spirit builds by hands of clay
The glorious house of GOD:
Some quarry, others lift or lay;
Unskilled yet bear a hod.

What view do you take of the Future?

Enough devotion yet remains
To fan the flickering fire,
And slack unduly tightened reins
On sanctified desire.

Soon may all freely give and take
When to this "tryst" they hie,
Welcomed as brothers for His sake
Whom still strifes crucify!

Men talk in clubs and the exchange,
Concerned, of their affairs,—
On worldly subjects free to range,
As each one wills or cares.

If so the Churches would adapt
Fit methods to their ends,
Soon would inept be rendered apt,
The lukewarm ardent friends.

Soon would a rising flood of zeal
Bear every "weir" away,
And reservoirs of force reveal
No barrier could stay.

¹ Eph. iii. 7.

² Matt. xxiv. 46.

Worldlings, if earth were all, are wise,¹
Who bold their aims pursue,
Beyond Light's children, who disguise
Love of the Good and True.

What are your desire and determination?

Ours be the courage to display
The colours of our King,
And, valiant in His cause, away
Our disused scabbards fling,—

Marshall'd beneath supreme command,
To form, in steady line,
A faithful and united band
Whose well-proved weapons shine,—

By Him to firmly hold our ground;
Towards Him upward glance,
Glad when we hear the clarion sound
His order to advance.

*You are impressed with a sense of your
weakness?*

The Lord increase our faith, and fill
Our souls with truth and zeal,
That all may rightly think, and will,
And act, and speak, and feel.

Gideon's three hundred show our power
Lies not in multitude,
But in God's name, used at His hour
By men with faith imbued.

Two things 'tis wisdom to connote;
That, doing all we can,
We prove our folly if we dote
Of victory through man.

The "Go ye"² given the Church, assures
But limited success;
Not legions, while man's day endures,
Into the kingdom press.

We, weak assailants, view a fort,
Whose strength might well appal;
Our range of shot and sight are short,
We only know 'twill fall.

*You forget not the spirits of wickedness and
Baptism into Christ?*

The tempter, and his wars and wiles,
Men now too little heed;
From mention etiquette resiles
To bury in a creed.

¹ Luke xvi. 8.

² Matt. xxviii. 19.

In baptism "vows" (this noun unseen
I th' Testament excuse)—
A piece of social routine—
Vast numbers now abuse.

The World, the Flesh, the Devil, there
Unconscious babes abjure,
Who, void of faith, can nowise wear
God's panoply secure.

Did not the Carthaginian boy
Well know the dastard's doom,
When swearing he would arms employ
To crush the power of Rome?

May like obedience, confidence,
Truth, sonliness, and heart,
Constellate here, and radiate hence!
Semblance and chill depart!

Fathers should not be blamed who waive
Their children's baptism till
These dare to brave with Christ a grave,¹
And, raised, to do His will.

Genuine allegiance—at the font
Embraced, avowed, and sealed—
Assures, by grace, that shirk they won't
Harvest, or battle, field.

What are your convictions and reflections?

On every first day of the week
Let every Christian pause
To ask, "What do I mainly seek
With love that laughs at laws?"

Is it the treasure that takes wing,
Or pomp, or fame, or ease?
Is Christ or self my ruling king,
The power I serve and please?"

Ah! little do our hands achieve;
We various colours blend
In fair designs, which, while we weave,
We'd fain undo or mend.

The future of our race demands
Our loom-work be not void;
The Church a brotherhood, in bands
Of toilers well employed.

¹ "Buried with Him through baptism into death; that like as Christ was raised from the dead, we also might walk in newness of life."—*Revised Version*.
"Having been buried with Him in baptism, wherein ye were also raised with Him."—*Revised Version*.
This aspect of the ordinance strangely finds no place in the Assembly's Shorter Catechism, which goes out of its way to propound *grafting*.

God suffers long, that men may know
Salvation; blest effect!¹
He lets the barren fig-tree grow,
To be with fruitage decked.²

"This one is taken, that one left"³
(Declares the solemn word);
Left, as we read, of hope bereft,
'Mid sorrow, sin, and snares.

(Excuse this other episode:
Good brother! don't complain
Of following an open lode,
And varying our vein.)

What say you as to Service?

"Servant of God" is epithet,
If conduct correspond,
That suits who cast the gospel net,
Not dole mere phrases conned,—

Suits freemen spurning earthly gain,
Who see, with Christly grief,
A royal race in Satan's chain,
And burn to bring relief.

Though such the normal or the mean
Of spiritually right;
Who dare "call common or unclean"⁴
Souls low as zoophyte?

One grain of faith is requisite—
Adherence by the faint—
That life which Jesus will transmit
May make the dead a saint.

'Tis who, unjoined to fount and main,
No living water bear,
Are empty tubes, to which in vain
Will souls athirst repair.

When people of Church "service" speak,
Something quite else they mean
Than "places" that domestics seek,
And service of the Queen.

They think of ritual and style,
Canonical set times,
A smart or venerable pile,
And tolling bell or chimes.

Perhaps they think of common prayer,
In posture not erect;
And quote some text: "The Lord is there,"⁵
He meets His own elect.

The temple falsely they adduce—
A palace, and alone,—
With priests;—it had symbolic use;
No priest now, none atone.

¹ 2 Peter iii. 15.

² Matt. xxiv. 40.

³ Luke xiii. 6.

⁴ Acts x. 28.

⁵ Ezek. xxxv. 10.

'Tis writ, indeed, "To offer praise
Is pleasing sacrifice ;"¹
"Hearts contrite, which the look abase,
The Lord will not despise."²

They prove devotion well and thanks,
Whose nerves, in tune with tongue,
Like soldiers, in Victoria's ranks,
To worthy deeds are strung.

By God God's soldiers are maintained ;
Assured of daily bread :
All members are in health sustained
By life-blood from the Head.

Nor wives and children He'd forget,
And filial duty wreck,
The power of holy homes upset,
Their charm and virtue check.

He who enjoyed a Mother's love,
And sweets of Bethany,
Lent gleams of "excellence above,"—
Fruit lingering of life's tree.

(Our bole of verse my pen allows
To branch out right and left ;
The axe that should have lopped its boughs
I fear has lost its heft !)

Is Victory sure ?

With principalities and powers³
Commissioned to contend,
His soldiery, which never cowers,
Is nigh a glorious end.

The world beyond's attempering veil,
Shades its excess of light,
Which the word-medium, mellow, pale,
Adapts to human sight.

Oh ! here is hale and balmy air,
Unmeasured, purest light,
Heat generous, unallied to glare,—
Divine, ennobling might.

Soon will be heard the merry peal
And gladsome song of peace,
The jubilation of the "leal"
For rapture and release.

¹ Heb. xiii. 15, 16.

² Ps. li. 17.

³ Eph. vi. 12.

Then will the dead who long have slept
To a new earth arise,
Without a cloud to intercept
The glory of new skies.

See how there hovers o'er our Ark,
This placid hold of love,
With olive-branch, amid the dark,
God's calm-assuring dove.

Soon shall the angry waves subside,
And cease the judgment-flood.
Grand hope ! the gift of Him who died,
The purchase of His blood.

Him we remember and would serve ;
Him we desire to please :
Grace, FATHER ! not to herefrom swerve,
We ask on bended knees.

What say you by way of apology ?

A lesson great these lines enfold,
To grasp while yet we may :
Men systems with a head of gold
Debase to miry clay.¹

Distrusting men, you look on high ;
The very light enshrouds ;
Bright, vast, abiding is yon sky,—
Low, passing, thin, earth's clouds.

Say ye, "Conviction on a theme
Momentous at this time,
Should urge a plated ship full-steam ?
Why pleasure-sail in rhyme ?"

'Tis but a rough-hewn craft I'd float
Where better have been wrecked,—
A business-minding open boat,
Unvarnished and not "decked."

Yet great despatches it may bear,
Facts paramount rehearse ;
What though the axioms I declare
Are couched in rugged verse ?

Da lucem, DOMINE, qua nos
Sequamur meliora ;
Omne confiteatur os,
Et cor, Te sine mora.

¹ Dan. ii.

N O T E.

Apologists and doctors need
Learning and study's store :
Men only well-thought statements heed
Of minds that pierce the core.

Not all who have good power of speech
Are gifted to direct :
We brothers to preside and teach
Must specially elect.

CURSORY THOUGHTS ON CHRISTIAN BROTHERHOOD.¹

BROTHER, you pensive oft may feel,
 Along life's by-way as you steal
 With chastened soul, not you belong
 Unto the World's complacent throng :

You feel ajourneying alone,
 An alien from another zone,
 With aim and attitude that seem
 To most a folly or a dream.

Self worship they, and seek to please,
 By life of luxury and ease,
 Ready, for fashions lax and low,
 God's face and favour to forego.

Against the current you impel
 Your tiny craft : yet who can tell
 The courage which your steady stroke
 In fellow-rowers will evoke ?

Darkness and fog may intervene,
 And round you cast a gloomy screen,
 Yet must the music of your oar
 Cheer other boats to strive the more.

Thence, mayhap, floats a choral song ;
 Like echo, you the strain prolong ;
 Response so welcome will impart
 Emotion strong to many a heart.

Affection, interest, goodwill,
 To youward every bosom fill,
 And constitute a firm cement,
 To which new power by prayer is lent.

Your eye mayn't see this glow within
 Those breasts now consciously akin,
 Nor cords of love that softly bind
 In dear community of mind.

Yet their fond toil you yearn to share ;
 Hardships for you fain they would bear ;
 While your achievements and success
 Gladness afford to them no less.

Yes, all with unison of soul
 Press onward to the same grand goal,
 And there shall grateful recognise
 Befrienders hid from mortal eyes.

And, best of all ! saints then shall know
 What sympathies here overflow
 From Him who calls the Church His own,
 And from the Father on the Throne.

Be with us at the present hour,
 That Holy Gift of heavenly power,
 Effulgence of Christ's Paraclete,
 In quickening rays of light and heat !

May all lands of this planet broad
 By Gospel messengers be trod !
 In all the holy seed take root,
 And, multiplying, bear much fruit !

Oh, that the Church were bride as true
 As when her Lord at first she knew !
 Oh, that to Him, who ne'er forsook,
 She would direct her every look !

Oh, that she honoured and obeyed
 As when the wondrous choice He made,—
 That love enkindled equal flame
 As when she took the Bridegroom's name !

Alas ! her fickle, faint regard,
 Has long her joy and welfare marred ;
 And the false World with silent spell
 Has mined her heart—frail citadel.

Shall not the Church, aroused at length,
 Resume her panoply of strength ?
 Equipped for mission from on high,
 She may all hostile powers defy.

Her foes are also foes of God ;
 His sword is keen, His shield is broad,
 To safeguard the assailed and weak
 Who His pavilion's shelter seek.*

Imagination fails to paint
 The place and portion of the saint
 In colours adequately bright,
 As seen through faith by sons of light.

Born of the flesh, the smallest clan
 Combines the seed of many a man ;
 Born of one Spirit, Christians all
 God, in full truth, their Father call.

Behold here oneness so sublime,
 Its towering height not angels climb,—
 A fount of love far too profound
 For finite minds its depth to sound.

Children of parents on the earth
 Doat fondly on a land of birth ;
 God's children little realise
 Their birth-relation to the skies.

¹ These verses (except two marked with an asterisk) are, by permission, extracted from the *Catholic Presbyterian* for October. London : James Nisbet & Co.

Our new creation inly wrought
With noble destiny is fraught;
We bury not beneath the sod
The soul and hope of heirs of God.

Still, viewing from the human side,
To all mankind we're blood-allied,
And much in tenderness attached,
Ourselves by grace from evil snatched.

The World, whose winning we deplore,
Prevails by stout *esprit de corps*;
Why is the Church, with Spirit-might,
So often found in shameful flight?

But prior questions we present:—
Is the saved Brotherhood content
To play, and pose, a pseudo-guild
Of masons free—free not to build?

Is it an army in campaign,
Resolved its sinews all to strain,
Each man a champion under vow,
The royal badge upon his brow?

Should not a phalanx be compact,
By oneness with effect to act?
Should not one purpose nerve the crew
Who duty in the lifeboat do?

"Men violent the kingdom storm,"—¹
By lightning force, not listless form;
Are daily *rôle* or dainty rite
The end and essence of our fight?

Fleshly desire and lust of eye,
Maintain they not the mastery?
The "fear" of man, the pride of life,
Do they not vanquish in the strife?

Attempt we in deceptive mask,
By compromise, the futile task
Of serving masters more than one—
With hounds to share, with hare to run?

Christ to resemble, long for, love,
Is sweet accord with heaven above;
What comfort, strength, and goodness flow
From mingling in a church below!

Are ev'n in "Sacraments" unseen
The "geal" and shrivel of routine?
At baptism where is change of will?
Remain "the loves"² and "supper" still?*

True answers knell a loud alarm,
Showing how Christians wax not warm,
And, though Christ wills that all be one,
Due fellowship vast numbers shun.

Declension has at least a source
In lack of hearty intercourse,
Such as in families we see,
And seek for in society.

A coarser and a cushioned side—
So our assemblages divide;
And even these are ranged by class,
Some for *élites* and some the mass.

Other distinctions may be worse
Than such connected with the purse:
Church rules may heresy impute
For thought-divergences minute.

Due comprehension's limit, where?
In boundless region of God's air:
Can it be straiter than the span
Of Christly love to God and man?

Oft congregations large en—"fold"
The stiffness natural to cold:
To "Benediction"¹ "priests" transmute
The last of primitive salute.

Pew-sitters in yon stately row
Seldom a neighbour seem to know,
Seldom aside, before, behind,
Convey by word a thought that's kind.

Members of churches do not greet
As friends their brethren on the street;
Saints' mutual intercourse, how small!
Eclectic too, where seen at all!

The Christians scattered o'er the land
Appear not as a well-knit band;
Slight conjoint influence they feel,
Unstirring and unstirred by zeal.

Expand to th' utmost our survey;—
If unacquaintance mark decay
Of faith and fealty, love and power,
We live in a depressing hour.

So usual is it now to view
As right the courses we pursue,
That most will think it more than strange
We earnestly propose a change.

Brother! how kingly is the grace
That gives to thee and me a place
As fellow-soldiers for the Lord,
Co-wielders of the Spirit's sword.

Depending on our Leader's aid,
Knowing the brightness of that blade,
Let us withdraw it from the belt
When most our impotence is felt.

¹ Matt. xi. 12.

² See note on *Agapæ*, p. 6.

¹ The parting good wish of the officiating minister.

To needy doers of His will
The Lord His promise will fulfil,
Of strength made perfect in the weak,—
The heavenly kingdom to the meek.

Earnest maintainers of His cause
May be but few, and full of flaws,
Like us, yet quail not nor despond ;
Faith rends the veil to look beyond.

Helpers Divine she calls to mind—
Arrayed above, before, behind,
Around, within—by whom to cope
With deadliest foes in fearless hope.

Begone the wicked spirits who
Would the believing soul imbue
With foulness, faintness, doubts, or pride,
The grief of Him these crucified !

When foes in ambush would beguile,
When Siren tempters sing and smile,
And would with tainted breath debauch,
To thee, to all, saith Jesus, WATCH.

Incline us, Master ! to obey,
And shield us in this evil day,
That, when our trial service ends,
Thou mayest, approving, call us friends.

Father ! Our peace and love enlarge
As theirs on whom Thou dost not charge
Acknowledged sin, and to whose heart
Dost holy singleness impart.

Revive the churches, Mighty One !
Shine forth in glory of the Sun
Of Righteousness, till whose return
Lamps of the wise hold on to burn.

No longer mists to chill and veil,
Pure and calm air saints then inhale ;
Life will abound through genial heat,
And thanks ascend in praises meet.

Who can forecast the mighty sum
Of blessedness to Christendom,
When Holy Spirit so impels,
And love in spring-tide fulness swells ?

LUX E TENEBRIS.

DARKER and darker the hours have be-
come ;
Keener the frost, and how apt to benumb !
Lethargy, torpor, at best heavy sleep,
Weigh down the guard who the castle
should keep.

Rise, holy brother ! the night is far spent ;
Cease ill-timed slumber and faithless
lament ;

Rise, and proclaim in the dull ear of scorn
" Dawn must be near of the jubilee morn."

Fear not the Lord will this ardour impugn ;
Call not the gloom a time inopportune :
Watchmen patrol every city by night ;
Seamen in darkness must toil as in light.

Labours nocturnal produce the news-sheet,
Whose lively issue the dawning will greet ;
Sweet to the wakeful,—who count the
hours long, [song.

Looking for morn,—is the waits' pious
Though the night deepens in darkness and
cold,

Yet may the Church, as the saintly of old,
Starlike shine brighter when mirk is in-
tense ; [pense.

LIGHT will the rays that are spent recom-
Only in darkness can e'en the pole-star
Helpful direct, as it beams from afar :
Radiance it sheds, yet no heat can impart ;
Christian love enters and warms the chill
heart.

Error and unbelief largely arise
From men's imputing to sense and the eyes
Power to perceive, and with measuring rod
Compass the bounds of, the Kingdom of
God.

Not we endeavour to open the seal,
Veiling the mystery He will reveal
Who in the end, when the Church is com-
plete, [seat.
Kingly presides on the high judgment
What, and when, that is men vainly in-
quire :

Picturing truth,—*Glory, Paradise, Fire*,
Tell that he means not the thirst to allay
Till His effulgence, the grand Break-o'-Day.

Scripture declares we by nature are blind ;
Coming day-spring will be light in the
mind,—

Soul-elevation,—a spiritual reign,
Unconceived ecstasy,—infinite gain.

Full then communion with holiest and best,
(No isolation to lessen its zest),
Love to perfection, in area sublime,
Felt, oh ! how faintly, 'mid shadows of
Time.

Angels unite in the thrilling accord :
Favoured beyond these, now "Light in
the LORD,"

Sinners, renewed by His own PARACLETE,
Draw nigh OUR FATHER, for nearness
made meet.

GOOD AND FAITHFUL.

THE TEACHER said, Store not your treasure below ;
Design to accumulate saints should forego :
Superfluous trifles, encumbrance of wealth,
Impede the free movement of spiritual health.

Himself had no hoard : for the tribute he pays
A fish, not a banker, the small sum con-veys ;
The foxes have holes and the bird a fit nest ;
He owned not a chamber for shelter and rest.

He far-from-home thousands abundantly fed,—
Not dainties for diet, but fishes and bread :
The Sister who many things cared to prepare,
Learnt, e'en for the soul, *One* is sustinent fare.

Believe the fond care of your Father in heaven,
By whom to His own is sufficiency given :
The wilderness manna He daily bid fall
Provided a competent portion for all.

Display of winged riches, esteem they ensure,
Are gangrene the Holy Physician would cure :
Think not large expense is indulgence of Taste ;
Reflection will prove it is power running waste.

Having raiment and food, early saints were content,
With scrip and staff only a-journeying sent :
On the journey of life, earth's impediment loads
Restrain, when 'tis duty, from shifting abodes.

Loved, loathed, in its burden the pressure is known
By the fain to obey this behest of the Throne,—
"A-gossiping go:" Ah! the thralsome gold chain,
Of hugged heavy links, makes,—how many!—refrain.

Your loins be they girt, due compliance your aim,
Lest out of "the way" you be keeping the lame
By indolent ease, and too late shall deplore
Not counselling souls who can hear you no more.

Though not of the world, you 're not therefrom apart :
You meet it in thoroughfare, service, and mart ;
As stars in the sky, may you, often as seen,
In quietude move on, benignly serene.

How vain is the world, and its pomp and parade !
The mansions of glory abase all in shade ;
Despond not though called in close struggle to bleed :
What falls of the martyr is heaven's precious seed.

Compared with his offering, a witness of love
And the doorway of faith to the treasure above,
How paltry is money, how scanty the dole
That is commonly paid, whether tithing or whole !

Yet grace has so ordered God's rule of mankind,
That freedom remains for the filial mind
To wisely determine, by conscience and word,
Wherein to be reined, at what pace to be spurred.

O! that the whole Church, like a disciplined steed,
Were panting to enter the contest de-creed :
Not vainly resounds the Commander's war-cry,
The victory's theirs to His standard who hie ;

For He abides faithful and knows all His own,
Nor leaves a true soldier to combat alone,
But by him is standing till, victory won,
The Father acknowledges each as a son,
With the marvellous welcome, the melting "WELL DONE!"

A HOME QUESTION.

"A MAN of ample means:" This common phrase
 Inherited from folk of homelier days,
 Tells they regarded revenues and wealth,
 Like time and talent, influence and health,
 As an appliance useful for an end,—
 To keep one's family, or help a friend ;
 For acquisitions moderately stored
 Should be distinguished from a rich man's
 hoard.

But contrast as instructive we deduce
 Between EXPENDITURES ; *this* has a use
 Commendable ; *that* other, all for self,
 Is not more comely than the pile of pelf.
 Men favoured to in fortune's sunshine
 bask, [ask,
 Each with his heart communing, well may

In OUTLAYS is God's honour or my own
 The master-passion with my heart for
 throne ?

The foremost claim, in duty, appertains
 To *needs* of self (if married, "wife and
 weans") :

If surplus over this I value, *why?*—
 Because it serves the lust of flesh or
 eye,

And ministers to luxury and pride,
 Showing that with my neighbours "I'm
 upside"?—

Or is it truly that I may be freed [need,
 From straitness, when I aid the poor who
 And evangelic purposes assist

Whereby the blind may see, the slave of
 sin be blest?

ON A WEAK POINT IN MODERN EDUCATION.

THEY sadly underrate the master's place,
 Who doubt if his high function may em-
 brace [mind—
 Ruling the school, and leavening its
 Not with the maxims dubious enshrined
 In Chesterfield, or moralists content
 To merge what's right in what's expe-
 dient,—

But with conviction, born of holy faith,
 That duty 'tis to act as Scripture saith,—
 That pleasing God, by holding fast the
 true,

Is the sole course His children may pursue.
 To make the gentlemanly and polite
 Standard and substitute for Truth and
 Right,

In morals as in modes, exalts the
 World,—

Lets Virtue from her pedestal be hurled,—
 And tolerates impiety, untruth,
 More readily than gaucheries uncouth.

If teachers heavenly wisdom so disown,
 So conscience from the seat of power
 dethrone,—

If the great judgment, and a future state
 Of retribution, they eliminate,—

If father, *mother*, lukewarm shall refrain
 From Bible motives when at home they
 train,— [young

If, church attendance lax, they leave the
 Religion to imbibe from music sung,
 Or meagre lessons in the Sunday school
 (Oft really not the church's vestibule),—
 Dismal, indeed, the prospect for our isle,
 A depth then reached from whence there's
 no resile.

That some oblique in ethics or belief
 Are chosen masters should excite our grief.
 Can they impress the Truth who're in-
 sincere?— [fear?

They sow the fear of God who do not

PLAIN WORDS TO YOUNG MEN.¹

ONE wants to see our manly games a school
 To teach adherence to acknowledged rule,
 And the advantage paramount unfold
 Of discipline and training well con-
 trolled.

Not comely, canny, ethically right,
 Betting and stakes the prudent will evite:
 They are the traps men worse than
 poachers set,—
 Conceited inexperience's net.

¹ Being part of "Fragments" in *New Covenant Ordinances and Order*, p. 17.

In games of skill or hazard who engage !
That not a copper you will risk or wage,
At outset of youth's perilous career
Resolve, and bravely to the pledge adhere.

To coaxing, pleasantry, and sneers be
deaf,— [stiff,—
Like magnet to your point, though lively,
Sith knaves for stock-in-trade ply tactic skill
Your purse to empty and their own to fill.

Considerations two you wisely heed ;—
The LORD, our Master, would in very deed
Approve the course and counsels we com-
mend,
And from sore trials thereby would defend:

And, if commercial credit, good repute,
Good circumstances, with a mind acute
And tranquil, you will conquer or preserve,
Such is a course from which you may not
swerve.

This supplementing, on the young we
press
The need of plodding and of busi-ness :
Drawling and scrawling, blurring, slur-
ring o'er,
If e'er they served, serve now-a-days no
more.

Fair average proficiency discard,—
Attain the foremost rank by working hard :
What labour *can* achieve be't yours to dare,
Nor with a standard low your work com-
pare.

A structure stable and enduring long
Must have foundation deep and broad
and strong :
What's worth the doing's worth the
doing well :
Success that shuns XS will wed XL.

Ye boys of Britain ! share your sires' con-
cern, [learn
And, to maintain your ground unflinching,
How competition of the age to face,
Waged in our midst, by lads of every race.

Let Education Boards in time reflect
Why foreign rivals easily eject
Our youth from places naturally theirs,
By dint of merit, almost unawares.

Largely because the strangers toil to spell
Correctly, neatly write, and reckon well,
While languages they thoroughly acquire
As rungs to climb advancement's ladder
higher.

They come to London, Liverpool, and
Leith, [neath :
And, "to get up," at first will stand be-
Once on, not troubling with "I won't,"
"I can't,"

Their masters' sons they speedily supplant.
Good journey-work, unmarred by mean
pretence,
Is the sure talisman to competence
Upheld by truth and thrift, and gained by
pluck
Too shrewd to lean on patronage and luck.

"THE DAY SHALL DECLARE."

ANCIENT Israel erred : their pictorial
tongue, [praise is "sung,"
Wherein God was a "rock," in the sky
And blessings were pledges of temporal
good— [crude.
Engendered conceptions material and
Aims carnal and worldly, tastes grovelling
and gross,— [dross,—
In semblance of silver, the substance of
Condemn, and should humble, the Church
of our God, [rod !
Most gentle, O FATHER, thy chastening
Yet even where conscience exerts her high
sway, [" excellent way,"
And would hold creed and life on the
Distorted and hazy and short is our view ;
Mere baubles and bubbles we vainly
pursue.

In darkness and sorrow the voice of a
friend, [depend,
On whose nearness for guidance we surely
Controls and consoles : thus may faith
realise [made wise.
How the lost are won back and the simple
"Messiah, our kinsman !" invisible king
O'er a realm of whose glory bright angels
could sing
Assures on earth Peace, and to men now
goodwill,
Himself died, as surety this hope to fulfil.
His favour is life : He the boon to bestow
Ascended where fountains of grace over-
flow : [share,
Hence nature divine He ordains we now
That where He the head is, the body be
there.

IMMANUEL hath spoken: His word we
believe; [ceive :
The gifts He dispenses we thankful re-
Such presence of God we admiring behold,
And gladly await the events that unfold.

No longer, O Father! thou, God, who art
Love,
And Spirit and Light, here around or
above,

Essay we, blind weaklings, to fathom and
find .

By instruments human the Infinite mind.

By the light of the sun in its genial heat,
We plod, and the day's operations complete:
'Twere foolish to stop them and, daring,
up-gaze;
Our poor organs of sight would be dimmed
by its blaze.

A SOLILOQUY.

"How many churches in our town?" they
ask,
"To count the steeples were no easy task."
If churches in Paul's sense be understood
There is but one, the Christian brotherhood.

If edifices many were required
For *numbers* who sweet fellowship desired,—
Not differences that segregate and blight,—
Such multitude were much, battalioned,
might.

By manifold denominations rent
To strips of "ribbon" or thin filament,
The main-sheet of "The Church" one sadly
sees,
No more propulsive, flapping in the breeze.

The church, of such a place, we may compare
To the sail complement which barque should
bear,
Charged by a sovereign to procure release
Of captives, or proclaim to rebels peace.

Heaven's favouring wind should swell the
whole array,
While crew and officers one aim display.
Oh! every ship of the commissioned fleet
Bearing His flag, expanded every sheet,

Should steer and strive on, under one control,
As a component of the loyal whole,—
A scene for angels' joy: alas! our day
Presents it not for pencil to portray.

If tempest or defection disunite,
Still the true blue, with Admiral in sight,
Observe, obey, his signal, in the dark,
Who, work concluded, will approval mark.

Let every city, congregation, saint, [faint,
The bold and buoyant with the weak and
Promote by every means the fond desire
Of Him who came on earth to train by fire.

"The kingdom of the heavens" (for which
we hope)

"Its gate of entrance will to no one ope,
Except his form of righteousness exceed
That of the Scribes and Pharisees," we read.

Jealous, like them, for pattern orthodoxy,
We likewise practise righteousness by proxy:
Paying our guinea test of love and pities,
We lay the bliss of work on Grand Com-
mittees,

Which *selon règle* humbler help engage
Of subs, with sin and woe to battle wage:
'Barred sympathy's perennial gushing fount,
All pine on dribblets drawn from bank account.

We blame not nor prescribe: and yet how
clear

That fashion and possessions interfere
With time and thought devotion to concerns,
Which *ton* (like cock the diamond) blind
aspens!

Weighty considerations intervene
To lessen care for temporal and seen;
But traitor currents are so smooth and
strong, [along.
Men leave the helm, and heedless drift

They drift apart,—alas! too, drift astray:
A movement fell no earthly power can stay
If caught in meshes of a dread ice-floe,
Whose drear expanse the dead and wreckage
strow.

"HOPE ON, WORK ON."

To the calm, pure light above,
To the warmth of heavenly love,
Turn, as to her cote the dove,
To the sun the heliotrope,
While that sun illumines the sky,
Day's befitting task to ply,
Toil on, Christian! rest is nigh
And the holy land of hope.

While the day is in its prime,
Earnest to redeem the time,
Slumber not, nor mum and mime,
Careless on Avernus' slope:
While yet shines the favouring light,—
Ere the curtain falls of night,—
Yours to work with will and might,—
Strong by faith, and cheered by hope.

Labouring like the tiny ant,—
Silent, as a fruitful plant,—
Nought will dash, or dwarf, or daunt
Saints with evil called to cope.
Squander not a minute small;
Petty triflings will appal
When is heard the judgment call:
Fling to all God's rescue-ropes.

Work in well impressed belief
That the seed-time here is brief;
"Lo, He comes," as midnight thief:
Wait and watch, thou child of hope!
Advent hourly draws more near;
Soon will CHRIST the King appear;
Upward look, and banish fear,
Glad toward the day to gope.

When thy shortening thread is spun,
And thy course on earth is run,
JESUS will pronounce "Well-done,
Who with sin didst bravely cope!"
Then thy soul will thrill with joy;
Entering bliss without alloy,
Satan can no more decoy
To the voids uncheered by hope.

Sword o' th' SPIRIT! by one stroke
Shatter the old Tempter's yoke;
From his snares and fetters broke
Let his captives freed elope.

Doing what the Lord will please,
By His grace we wield the keys
Fellow-prisoners to release
And the heavenly kingdom ope.

When may Christians cease the aim,—
Churches be no more aflame,—
To exalt the honoured name
'Mong the peoples far and wide?—
When wild Alps become a plain,
And Niagaras restrain
Torrents destined to the main,
And the ocean knows no tide!

When our fervour shows decay
And young zeal has waned away,
All the more we should essay
Progress on "the Way" of hope.
When our vision waxes dim,
Faith her lamp with oil will trim:
When in tears our eyeballs swim,
Thank we God for buoyant hope.

When fell sores from broken ties
O'er the social system rise;
When our rulers aggrandise
Vain philosophy and Pope,—
When agnostics taint the air,
Blighting many a blossom fair,
Antidote to blank despair
Find we in the Christian hope.

When before the Judge we come,
And our conscience strikes us dumb,
Viewing debt immense in sum,
Speaks for us the blood He spilt:
When impelled by sense of need,
Righteousness of God we plead,
Owned then Israelites indeed,
Rid of guile and rid of guilt.

When we see in peace His face,
On the right assigned a place,
Leading marvellous we'll trace
And applaud its plan and scope.
MIGHT, in countenance serene!
WISDOM in redemption seen!
LOVE, in grace! on Thee we lean,
Weaned from earth to better hope.

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